THE UNITARIAN CALENDAR

I am full of hope for the life of the world because I believe in God. This world is God's world. Eternal reason is its central principle. Good cheer is possible to men who believe that God's other name is Justice.

— EDWIN D. MEAD.

Vol. 1 MAY — 1909 No. 8

Entered at Boston Post-office as second-class matter.

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

UNITARIAN TEMPERANCE SOCIETY

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D.D., President.

Rev. Manley B. Townsend, Secretary.

Address correspondence to the Publication Agent, Mr. C. L. Stebbins.

Address contributions to the Treasurer, Mr. Charles H. Stearns.

The Unitarian Calendar

VOL. 1 MAY, 1909 No. 8

THE PARAGRAPHER

There have been many religious rites, but only one religious reality. There have been many differing religious ideas and ideals, but only one instinct and impulse. There have been many rays and reflections of truth, but only one deific sun-source. There have been many waves of worship sweeping upward to the sands of God, but all have been moved by the one great tidal energy of the spirit. There have been many religions; there is but one religion. Come, you man of a differing faith, shake hands!

Live things grow; dead things do not. A stone remains ever the same, but a plant constantly changes and develops. And the man who makes boast of the fact that his religious conception has not undergone any change or development is in reality making confession of its lack of the force of life. Where religion is something living, vital, real, there must necessarily be change of view from time to time. The man who camps out in the valley sees ever the same scene, but the one who moves ever on and up confronts new scenes with each new day of progress. There is no gain where there is no growth; there is no profit where there is no progress.

Jesus was true type of the soul emancipated. He refused to be bound by the limitations of creed or custom. He dared to amend the old; he dared to

affirm the new. He was his own master, free, forceful, faithful to his own divinest convictions. Only a free soul can hope to understand Jesus, or interpret his message rightly. The slave-soul can no more comprehend him than a worm can comprehend an eagle. The soul must cut loose and soar, if it would reach the altitude of the thought of Jesus. The Unitarian church, making freedom the first essential, is surely best able to know and interpret the message of the Nazarene.

If, coming to your home, I say to you, "Show me your father," do you, if your father is alive and at home, show me certain photographs taken of your father years ago, in answer to my question? Or do you not bring me to where your father is? And when I ask you about that other Father of yours and mine, and ask you to show Him to me, why do you persist in asking me to look at the creed-copies of ancient pictures of Him? Is He not here, at home? Is He not to be met face to face in this His world? Can you not show Him to me in the place where you are working with Him in the business of doing good?

God has speech for every day and every people. Never was face uplifted but met the sunshine of God's truth. Never was land or people so benighted but daily light was given for daily life. God's truth is not confined in missionary lanterns or limited to faint reflections from Judea. In all lands alike the light of the living God beams down with impartial ray. What God has given to one people at one time, He gives to all peoples at all times. Revelation is not something fixed and local, but is as universal as light and life.

Revelation is not sealed. The Bible of God's revelation is not completed, and never can be. The last page is never written; the last fact is never revealed; the last step of progress toward the truth is never taken. There are always new heights to scale; new truths to perceive; new messages to hear and interpret. Think you that God has spoken His last word to mankind? Is He hereafter to be forever silent? Did He speak once in an ancient land and language, and then retire to see what mankind two thousand years later could make of it. Has God's truth for twenty centuries been wrapped up in a few dust-dimmed papers?

On a beautiful window in a Unitarian church in Liverpool, England, are the fine and significant words, "I am the Christian religion. I kindle to aspiration and purify from all self-seeking. I also dry up the rivers of Paradise, and extinguish the fires of hell, that men may serve God, be good and do good for the sake of good, and goodness alone." Read these words over again, for they express very finely and very fully what is being more and more revealed to us as being the new and better motive in religious life — the doing good for the sake of good, and not merely as a duty or an investment.

It is urged against the Unitarians that they do not believe in God. It is not an argument; it is a foolish error. As a Methodist minister, I believed in God, but as a Unitarian minister to-day, I find that the only change in my faith is that it has grown more ample and more sure. The conception has changed, but the conviction grows more clear with each new day of religious progress. This statement is not mere speculation, but is the expression of actual experience. If you have been taught to believe that Unitarianism is simply unbelief, you may at once correct your mistake.

You have a part to play in the great drama of life, whose author is God and whose stage is the world. You cannot hide in the wings of seclusion without sin and world-loss. Come out and take your stand and speak your lines. However small a part it may be, or however trivial its character in your own opinion, be assured that it is absolutely necessary to the fulfilment of the purpose of the great playwright of the universe. God cannot fully express Himself unless and until you are fully faithful to the part assigned to you. Have courage, and stand forth! God waits your word!

"What do you do with this text?" asked a man the other day, in a discussion of Unitarian principles. "I do nothing with it," I replied. "But how do you dodge its plain statement?" he persisted. And I said, "I do not try to dodge it. I do not have to. It is not in my way. Truth is of the present; texts are of the past. No seeker for the truth needs to dodge the texts behind him. Let him front the future, with open eye and fearless spirit. It is only when he walks backward that he trips over a text. Keep going — truth lies ahead."

Jesus said, "Not every one that saith unto me, 'Lord, Lord,' shall enter the kingdom of heaven, but he that DOETH THE WILL of my father which is in heaven." If Christians the world over really realized the significance of that statement, and made it the standard of religious reality and discipleship, all of Christendom would be revolutionized in a year. If every Christian would make the "doing of the will of God" the essential part of his religion, instead of presenting petitions in the name of Christ, Christianity would be worthy of the name of its founder.

If we inquire into the cause for revivals, we shall discover something to give us encouragement. It is easy to attribute the success of a revival to the gregarious curiosity by which a crowd attracts a crowd or to the entertaining or pathetic stories of a speaker, or to the pleasure of hearty concerted singing. These all add to the interest, but there are deeper and worthier causes. At the root of the matter lies the fact that man cannot live by bread alone. He must have some satisfaction for the higher cravings of his nature. If noble satisfactions are not within his reach, then he will take the husks. Beset by real, though vague yearnings, he is easily persuaded by the vehement vigor and the unhesitating zeal of a man who promises him complete peace and safety. Whatever we may say of the satisfactions, the desire at least is genuine.

Let us do justice to the possible good in revivals, but then let us plainly declare that the bright truths of the Christian religion are really clouded by these periodical tempests of manufactured excitement. The revival appeal is still made to the selfish instincts in men. The motive for conversion is still the salvation of one's own soul. The revival teaching is essentially delusive. It is simply not true that by believing something a man may step at once from a condition deserving hell into a condition deserving heaven.

The revival method is essentially irrational. In our practical lives we recognize the necessity of patient and persistent training. Just as a regular diet is better for the health of the body than artificial stimulants, so regular religious instruction is better for the soul's growth than sudden impulse. A thunder storm may be better than nothing in a time of drought, but it is not so good for the crops as a gentle, steady rain. To quote Dr. Bellows, "A moderate daylight is more favorable to the discovery

and pursuit of our spiritual journey than flashes of lightning."

Revivalism fosters the fallacy that religion is something that must come into a life with the shock of change. Men are led to believe that the turbid zeal which attends conversions is the substance of religion. True religion ought not to have to wait on freshets of feeling. It ought to be a part of a man's normal experience. The revivalists confine religion to the realms of the exceptional, the inconstant, the occasional, whereas it ought to be a matter of every-day conduct and character.

Revivalism is in contradiction to the plain teaching of Jesus Christ. Jesus taught that the kingdom of Heaven comes not "with observation," but is "within you," hidden in the heart and conscience and character. Revivalism, on the other hand, seems to teach that the kingdom comes with observation, with excitement, with noisy profession and advertisement. Jesus said that it was not those who cried, "Lord, have we not prophesied in thy name and in thy name done many worthy things," who should inherit the kingdom, but those who did the will of the Father.

The duty of Unitarians in the face of this delusive teaching is plainly to declare that the commandment, "Thou shalt love the Lord thy God with all thy heart," was not complete until Jesus had added, "and with all thy mind." It is our part to affirm the value of the self-restraint which shrinks from self-display and which avoids extravagance of speech because it knows that extravagance of speech really means weakness of faith. It is ours to commend the self-possession which has no fears or flurries or spasms of excitement, but is patient and tolerant because it is sure. The work that is done by ardor guided by common sense is the most thorough and permanent. Let us labor to join together the impulses of the fearless mind and the fervent heart.

SAMUEL A. ELIOT.

A SIGNIFICANT EULOGY

At a recent banquet held in New York, President Charles W. Eliot of Harvard University, and Henry S. Pritchett, President of the Carnegie Foundation, took occasion to eulogize the Unitarian faith in a very striking and significant way. President Eliot said that every one who goes abroad and meets Unitarians knows the honorable positions they fill here and abroad. Among the 80,000 Unitarians here, one-twentieth hold positions of trust and honor. It is evident that Unitarianism is no longer a bar to success.

"I go often," said Dr. Eliot, "to the Boston Unitarian Club. The men of that club are successful men, and I suppose the real reason is that Unitarians think for themselves. They inquire as to the truth, and that distinguishes the successful man of business. Socially, it is said, it is desirable to be 'in the swim.' In business, to be not in the swim is better, — what others are doing the successful business men are not doing at that moment.

"The general movement called Unitarianism has all the modern forces of the world at its command. Men of science, historians, poets, — almost all the leaders in these lines were and are Unitarians. Unitarianism is the new religion, the religion of service of human beings. We serve the cause of human liberty. The youth of our time are not religious in the old sense, but they are intensely religious in the new sense. Our forefathers taught us that the test of a man was found only in character and by that he must be estimated by his fellow-men.

"There will be a new Federation of Religions some day, — a Liberal Federation. Men of all denominations will be in it. Liberalism must make for success, because, fundamentally, it believes in human liberty. We stood for liberty in the past

and stand for it now. Liberty does not make for a dead level: despotism may, liberty never."

Mr. Pritchett referred, in his address, to the many leaders in government and literature that have belonged to the Unitarian faith, citing the fact that President Taft was a Unitarian. These men all have stood for freedom of thought and enlightenment, and so have become leaders. They have taught us that religion is not a creed but a life, and that is the best legacy any man can leave.

THE MAY MEETINGS

During this month, from May 23 to 28, will be held the annual meetings of the American Unitarian Association in Boston. Everything points to these as being of exceptional interest, owing to the excellent program prepared and the matters which will come up for discussion. On Sunday evening a public meeting of the Unitarian Fellowship for Social Justice will be held, the speakers being Mr. John Spargo, Professor Charles Zueblin, Rabbi Stephen S. Wise. Professor William H. Carruth, of Lawrence, Kansas, will give the address before the Ministerial Union. The usual reception at Hotel Somerset will be given on Monday evening. Rev. Charles G. Ames, D.D., will give the address at the Berry Street Conference. The usual business sessions will be held. At the public meeting in Tremont Temple on Tuesday evening, Rev. C. E. St. John, of Philadelphia, and Rev. M. O. Simons, of Cleveland, will speak. The Anniversary Sermon will be preached by Rev. J. C. Jaynes, of West Newton, Mass. It is hoped that this year, which is one of exceptional promise and opportunity to the Unitarian church, there will be a large attendance at these meetings, so that as many as possible may add to and share in the enthusiasm and impetus of the occasion.

WHAT IT OFFERS

The Unitarian church offers to you the joy of comradeship upon the open road to God and truth.

It offers you the support and fellowship of the many who, like yourself, wish to be both free and forceful in their religious life.

It offers you a medium whereby your influence for righteousness can be vastly enlarged by union with others.

It offers you the environment wherein you can give freest and fullest expression to your spiritual and real self.

It offers you the opportunity to make your force tell most truly for truth and justice and liberty.

CULMINATION

There lived a man who raised his hand and said,
"I will be great!"
And thro' a long, long life he bravely knocked
At Fame's closed gate.

A son he left who, like his sire, strove
High place to win;—
Worn out, he died, and dying left no trace
That he had been.

He also left a son, who, without care
Or planning how,
Bore the fair letters of a deathless fame
Upon his brow.

"Behold a genius, filled with fire divine!"
The people cried,
Not knowing that to make him what he was
Two men had died.

—*Isabel Egglestone Mackay.*

THE UNITARIAN ASSOCIATES

Scattered throughout the United States, and out of reach of any church of their own faith, are hundreds of Unitarians who have thus got out of touch with the work of the Unitarian fellowship. In almost every case there is a desire upon the part of these isolated Unitarians to do something to help the liberal movement forward. What they desire is a task much more than a truth. In order to bring them into active fellowship with the Association and its work, what is known as "The Unitarian Associates" has been established. It aims to enlist the active support of all who wish to contribute in some way to the furtherance of the Unitarian movement. The following pledge is signed by every Associate: "Believing in the principles of freedom and progress in religion, and realizing the need of their declaration and adoption in the personal and social life of to-day, I hereby become an active member of The Unitarian Associates, pledging myself to the advancement of the Unitarian movement by all means within my power."

The purpose is thus stated: "The Unitarian Associates are those who, for purposes of comradeship and coöperation, wish to take active part in the declaration and diffusion of Unitarian principles."

Upon the payment of one dollar or more to the American Unitarian Association, each Unitarian Associate will receive the official monthly publication, *Word and Work,* notices of annual and special meetings, and a copy of the annual report. It is proposed to make an amendment to the by-laws of the Association, whereby a Unitarian Associate will become a member, for a year, of the Association and entitled to all its privileges. If this plan can be successfully carried out, it will result in the enlistment of many Unitarians who at the present time are not doing anything to aid the general work.

ON APPLYING BROTHERHOOD

How are we to apply the law of brotherhood? Simply by confronting day by day our duties and opportunities in a spirit of unselfishness and open-hearted justice. We are to meet each person with utter frankness, believing in the essential divineness of all human souls, and ready to esteem each one as God esteems him, and so give him liberty and opportunity to play his natural part in the affairs of life. Now and again under the rule of this deepest law of life an individual is compelled to render some sacrifice. When those moments come, let every child of God be brave and true, regarding the sacrifice, even though it be of life itself, as a necessary part of the day's work, though not as a thing to be sought after as if it were a preëminent virtue to do hard things. We are not to seek the path of sacrifice, we are to seek simply the path of kindness and justice and right. Sometimes this is hard, sometimes it is easy. Whichever it proves to-day or to-morrow for our souls, we can press right onward cheerfully and bravely, just so long as we remember what it means to be a child of God engaged in common undertakings with the beloved multitude of the sons of God. — *Charles E. St. John.*

THE PURPOSE AND VALUE OF A UNITARIAN CHURCH

A Unitarian church is organized in a community not merely for the purpose of adding another sectarian religious body to the already too large a number of such organizations. Its open door to all creeds and beliefs takes it out of the sectarian category. It is not organized for the development of its own self. As a soul needs a body in which to do its work so a Unitarian church needs a membership. But it does not live for itself any more than a real man can live purely for his own body. A Unitarian

church is established for the purpose of being of service to mankind. It exists not primarily to add to its numbers but to add to the sum of human happiness. It seeks not to save men but to show men how to live. It holds that a church, even more than an individual, should be willing to die for the truth. A Unitarian church is never to be judged by the number of its membership, no matter how large it may be, but by the ideals for which it stands.

Worship of God and Service of Man are the ideals around which a Unitarian church centers. It is not the flippant, thoughtless man who does the real work of the world, but the reverential man. He it is who is fitted to be of the highest service to his fellows. The great service is not the providing of food, clothing, and shelter, however important and real that may be. But the great service is the revelation and enforcing of the ideals of life under which a civilization will be developed in which every man will have a fair opportunity of obtaining sufficient food, clothing, and shelter for himself. A civilization in which men, because of the ideals which control society, will be moved to seek to do that which is righteous and just. To set forth the fundamental ideals of civilization; to establish these ideals in the minds of men; to make them effective by making them easily seen, is service the value of which no man can measure. To such a noble task a Unitarian church which is true to its ideals, sets itself.

—*A. L. Weatherly.*

THE NATIONAL COUNCIL IN CHICAGO

Attention is called to the meeting of the National Unitarian Conference in Chicago, Sept. 27th to 30th. This is the first time since its foundation in 1865 that the National Conference has ever met in the West. In the past meetings have been held at Boston, New York, Syracuse, Saratoga, Atlantic

City, Philadelphia, and Washington, the last meeting having been in Boston in September, 1907, in connection with the International Council. Chicago has been selected for the next meeting as a result of a persistent demand that the Conference should not be confined to the Atlantic Seaboard. There have been a good many prophecies that the Conference would be poorly attended because of this move. It is, therefore, greatly to be desired that Unitarians within the Western Conference should make a strong effort to attend the National meetings. We are responsible in an especial degree for their success. Furthermore, so convenient an opportunity to attend one of these biennial National Conferences ought to be eagerly seized. At these great gatherings one meets and hears our strongest men and women, and gains a new idea of the power and prestige of the Unitarian fellowship. The program for next September promises to be up to the usual standard, and it is hoped that President Taft will himself be present as a speaker. Make your plans now to be in Chicago the last week in September.

H. W. F.

THE NATIONAL FEDERATION

The National Federation of Religious Liberals was organized at Philadelphia, December 2, 1908, at a private conference of representative liberal religious thinkers and social workers of the United States. Its purpose is to unify and concentrate the forces which make for religious sincerity, freedom, tolerance, and progress in America, and bring them, so far as may be, into council and coöperation concerning the spiritual and ethical interests they possess in common. In a sense this Federation may be considered as the offspring of the International Congress of Religious Liberals, with which it will be affiliated, and whose liberalizing and reconciling influences it is intended to conserve and further in the American community.

The Federation will hold from time to time. alternately with the International Congresses referred to, extended public meetings of religious liberals in centers of American thought and life, at which united and earnest testimony will be given in behalf of the great universal affirmations of the moral and religious life. It will seek to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty; to foster the sentiments of tolerance and good will, both religious and racial, in the community; and to promote a fellowship of the spirit based on religious character and conduct, and not on creed and rite.

Furthermore, the Federation will labor for the paramount interests of social reform and good citizenship. It will strive for the awakening of the public conscience, the promotion of social justice, and a better performance of social service and obligation. The approved institutions of human society, — the family, the school, the Church, and the State, — in their ideal aspects, will receive its homage and support. The Federation will cooperate with every agency which endeavors to uplift the national character and invigorate it with high ethical and social aims.

NOTES

A very successful series of Unitarian evening services has been held in Salem, Mass., during the past winter. The three Unitarian churches in the city have united for this work and large audiences have attended.

New organs will shortly be placed in the Unitarian churches in New London, Conn., and Lawrence, Kansas, — the former being the gift of a parishioner and the latter to be known as the "Howland Memorial Organ."

The Woman's Alliance of the Unitarian church in New Orleans, La., has recently built and has just dedicated a handsome new parish house. It is due entirely to the enterprise and effort of the Alliance members, and will add greatly to the church by offering a place for Sunday-school services and social gatherings, besides being the Alliance headquarters.

Rev. J. W. Rowlett, D.D., was recently installed as minister of the church in Atlanta, Ga. Since taking charge of the church, Dr. Rowlett has added many to the congregation and endeared himself to its members by his earnestness and zeal.

Rev. Milton R. Kerr of Greeley, Colo., has been successful in arousing new interest and enthusiasm by his sane interpretation of religion in terms of social duty. Mr. Kerr is taking a special interest in this phase of thought and action.

An interesting instance of church coöperation is the publication of a union church calendar in Billerica, Mass., where the Unitarian, Congregational, and two Baptist churches combine in printing a neat monthly announcement of their separate and union services.

Recent ministerial resignations have been those of Rev. L. H. Buckshorn, at Concord, N. H.; Rev. Jas. E. Wright, D.D., at Montpelier, Vt.; Rev. S. B. Snow, at Palo Alto, Cal., and Rev. Maxwell Savage, at Redlands, Cal.

Calls have been extended to Rev. W. C. Peirce, from West Somerville, Mass.; Rev. W. H. Parker, from Dedham, Mass.; Rev. H. Bygrave, from Scituate, Mass., and Rev. A. H. Robinson, from Newton Center, Mass.

Rev. Charles W. Casson, Secretary of the Publicity Department of the American Unitarian Association, spent the month of March in traveling through the Southwestern States, discovering and developing interest in the Unitarian faith in new fields there. In Oklahoma, a number of meetings were held in the principal cities throughout the state, under the charge of Rev. Ward R. Clarke, the minister of the church in Oklahoma City. Two meetings were held in Shawnee, where much interest was manifested; one in Guthrie, the capital, attended by many prominent men of the city; one in Enid, which resulted in much interesting and helpful inquiry and discussion. The principal series was held in Oklahoma City, where a four days' campaign was carried on. Noon meetings were held in a down-town theater and evening meetings in the Jewish Temple and a large store which had been specially seated for the purpose. The meetings were well attended in spite of very unfavorable weather. On Saturday night the hall was filled to overflowing. The two Sunday services in the Jewish Temple were very successful in attendance and in interest.

Mr. Casson then went to Texas, where he found a large number of places in which much interest is felt in the Unitarian faith and where excellent opportunities are offered for the organization of Unitarian churches. It is hoped, during this year, to do something to organize new societies in the Southwest and to take advantage of the splendid chances now open to Unitarianism there.

THE UNITARIAN CALENDAR

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00

JUST ISSUED

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Author of "Babel and Bible," etc.

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e believe in

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

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